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A
S E R M O N

PREACHED BEFORE THE
UNIVERSITY of OXFORD,

AT ST. MARY's,

ON ACT SUNDAY, JULY the 11th,
1773.

K
By THOMAS GRIFFITH, D.D.
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and FELLOW of PEMBROKE COLLEGE.

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July 13, 1773.



T O
THE RIGHT REVEREND
FATHER IN GOD,
J O H N,
LORD BISHOP OF WINCHESTER,
IN TESTIMONY OF THE MOST
GRATEFUL SENSE OF HIS LORDSHIP'S
TRULY LIBERAL AND UNSOLICITED
PATRONAGE,
THIS DISCOURSE IS
MOST RESPECTFULLY INSCRIBED BY
HIS LORDSHIP'S MOST OBLIGED,
DUTIFUL AND
OBEDIENT SERVANT
THE AUTHOR.



 PROVERBS IV. 13.

Take fast Hold of Instruction; let Her not go: keep her; for She is thy Life.

ON a general and transient View of Mankind we are presented with Prospects amazingly different. We see Wisdom, Knowledge, and Elegance of Manners on one Hand so strongly contrasted with Stupidity, Ignorance, and Rusticity, on the other; that at first Sight we are tempted, hastily, to conclude that, even in the same Country, all Ranks of Men are not endowed with equal natural Powers. --- The least Reflection, however, easily convinces us that the Difference between the highest and lowest Ranks, between the polite and the vulgar Part of Mankind, is entirely owing to the different Cultivation of their natural Faculties; or in other Words to their having received greater or lesser Degrees of useful Instruction.

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The case will hold still more strongly when we take a View of different Nations --- If we contemplate those where pure Religion and Morality prevail, where those Arts and Sciences, which have a Tendency to refine and polish civil Society, flourish and abound; and compare them with others, which Commerce hath opened to us, where scarcely one Law of common Decency, Morality, or social Virtue is known or regarded; where Men are sunk into such gross Stupidity and Sensuality, as hardly to have any Traces of Humanity remaining --- In this Case, Scepticism will be apt to doubt whether all Men could have sprung from the same Origin; or whether all were to be ranked under the same Species of Beings.

On this Occasion, we are ready to adopt the Language of Pride, and to glory in our own Superiority --- We cannot, or will not, conceive that we could ever have fallen into such abominable Idolatry, such shocking Cruelties and Absurdities, as prevail amongst those people --- In short we call them Savages; and look on their Actions as of no more Consequence than those of the Beasts that perish.

And yet these Savages are possessed of rational Souls as well as ourselves, equally capable of Improvement and Refinement; if
they

they had the same Opportunities --- The sole Cause of our Advantages over them is, that we are blest with the Light of Divine Instruction, whilst they are wandering in Darknes.

That this is the Case we may easily conclude by looking back to the earliest Ages which History hath informed us of --- where We shall find Reason to be convinced that our Forefathers were, perhaps, as much sunk in Barbarism and Idolatry, as those modern Nations whom we affect so much to despise; till the Light of Christianity shone upon us and dispersed the Clouds of Ignorance and Error; made Reason which was before asleep, awake, and, as it were, arise from the Dead. It was Christ that gave that Light which hath been the Basis of all our Improvements --- His Doctrines are most exquisitely adapted to soften men's Manners by implanting Sentiments of Kindness and Humanity to our Fellow-Creatures, and all those social Virtues which tend to reform and polish the Minds of Men. It is to this we owe our boasted Superiority, and those Attainments which we would vainly ascribe to our own natural Abilities.

It must be confessed however, that where Learning, the faithful Handmaid of Religion, is wanting, much Folly, barbarous Super-

stitution, and brutal Manners, may still be found amongst some Ranks in all Christian Countries and sometimes overspreading whole Nations. --- But wherever the least Glimmering of the Gospel Light appears; that brutal Insensibility, Idolatry, and gross Barbarity I have been describing, have not, and cannot prevail.

The Reason is plain. In all Christian Countries Children grow up, from their earliest Days, in the Knowledge of some fundamental Truths; such as the Being and Providence of God, their Saviour's Love to them, and some Notions of common moral Duties, which must and will have a considerable Effect; and though they may be in a Manner overwhelmed by gross Ignorance and Error, yet can they never be totally extinguished. --- This being the Case, one may safely say, that amongst all the extravagant Opinions which the Caprice of Man's Imagination hath invented, none can be found more perverse and absurd --- Few so pernicious; as that which decries the Necessity of Instruction; especially of the religious Kind; in the early Part of Life, which must be the Foundation of it in every other Period.

Were this Conceit confined merely to the Reveries of Romance, little Hurt would ensue; but it hath been maintained and carried
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into Practice by Men of Coolness and Speculation, who have bewildered themselves in the Mazes of Philosophy falsely so called.

It hath been urged that from early Instruction certain Prejudices are imbibed, which are a Bar to Freedom of Enquiry, and a full Exercise of the rational Faculties in future Life. --- That by this Means Religion is not so much founded on Reason as on Maxims learnt by rote, and taken upon Trust, at a Time of Life when it is impossible to distinguish whether they are true or false.

There is another Set of Men, more numerous than the former, who, though they do not seem to oppose Instruction on direct Principle; yet, as far as in them lies, effectually prevent the Benefits of it. --- In Excuse for their own foolish Neglect of it, they affect to represent it as useless and superfluous. Hence a strange Maxim hath been adopted, that the best, the only necessary Method of Instruction, of every Kind, is to be had merely by Conversation in the World, and a Knowledge and Experience of Mankind.

It may not be amiss to shew the Futility of these Objections to early Instruction; the Necessity of which being established, will naturally lead us to consider it in its progressive State through the succeeding Periods of Life,
and

and suggest some Reflections more immediately relating to ourselves.

With Regard to the first of these, who forbid Instruction for fear of, I know not what, Prejudices being formed ---- The Question seems to be, whether you will *train up a Child in the Way he should go, in the Nurture and Admonition of the Lord*, or leave him to follow his own Devices in a Matter of the highest Importance; on which his future Happiness or Misery entirely depends? --- For can these opposers of religious Prepossessions even affect to think that the Mind will remain altogether vacant; and be prepared to receive Truth, *only*, at a later Period? Is it not in Fact undeniably true that Impressions, and Habits too, may be formed the most opposite and adverse to it; --- the Matter then will come to this short Issue --- whether it were not better to sow early in the Heart such Seeds as are good, rather than leave it open to receive its first Impressions in Favour of Evil. --- For it is certain that the active Mind of Man will at the earliest Dawn of Reason necessarily imbibe some Principles or Prejudices (if you will call them so) of one Kind or other.

But after all --- what are these Prejudices which are so much dreaded? or what ill Consequences are to be apprehended from them?

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Can any Mischief arise from instilling into tender Minds a Reverence for Justice, Temperance, and universal Benevolence? In a Word; for all the social Duties which are so admirably enforced by the Gospel? --- Can there be any Harm, or any Infringement on human Liberty; if Children are bred up with an habitual Notion that they are formed for Happiness, --- that Virtue leads to it, and that Vice is the certain Parent of Misery? That there is a God, whose Providence governs and directs the World; who will reward the Good, and punish the Wicked? that He hath sent his Son into the World to declare his Will to Mankind, and to take away their Sins; Or is there any Objection to all this, which will not hold with equal Force against forming the Taste of young Persons to any Branch of Literature, or even inculcating the Notions of common moral Honesty? --- This last may perhaps be acknowledged to be necessary; but if the young Man be taught to *cleanse his Way by ruling himself after God's Word*; this will be the best Support of it --- He will then have a certain Rule to conduct himself by, Principles which will hold him sure and steadfast in the Practice of his Duty; when he would otherwise be tost to and fro by every Wind of Doctrine; perplexed amidst a thousand Refinements,

finements, and intricate Speculations, and probably be hurried into a Torrent of Vice by uncontrolled Passions.

The several Parts of Man's Life are so connected, and the Transitions from one to the other so quick and imperceptible, that each Period stands in need of the Knowledge which ought to be gained in those preceding it. Hence it is manifest, that the first Foundation of every Kind of Instruction must be laid in Infancy. --- This is evidently the Case in human Learning --- In more advanced Years, Men will be ashamed to confess their Ignorance, or to apply for Information, in the lowest Elements of Knowledge, and without these Rudiments, any considerable Progress will be extremely difficult, if not impracticable; and few Instances will be found where a Person will have Spirit enough to undertake, and much less, Patience and Resolution enough, to learn perfectly, what ought to have been the Business of a much earlier Season.

The same is in a great Measure the Case with respect to Religious Institution. If the sincere Milk of the Word of God be administered to Children, they will grow up at least with a Notion of it's Importance, and
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be disposed to enquire in riper Years into the Truth of it's Doctrines.

If it be not so administered, Men will be but little inclined to search into those Duties of Faith and Practice, which they have learnt from Habit to look upon as false or frivolous. We mean not to discourage the most free and minute Enquiry into the Doctrines of Christianity; but on the contrary to press it earnestly upon all; and for this Purpose urge the necessity of their providing themselves with proper Qualifications for such Disquisition.--- We are desirous only of procuring Religion a fair Hearing, or rather preventing, what is too often the Case, her being rejected without any Examination at all.---For Infidelity will be found much more frequently to arise from a total Inattention and Neglect of the Subject, than even from any perverted Application of the reasoning Powers.

In a Country where the Holy Scriptures are accessible to all Ranks of People, Examination is easy; and if there should be any Thing false or erroneous in what we have been taught to believe, there is little Reason to fear but it will be detected; and if such Discovery be made; what should hinder Men from laying aside the Prejudices they have imbibed in this Case more than in any other?

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In Systems of Philosophy, and human Learning, it is well known that the most material Errors have been pointed out and corrected, by those very Persons who have long had the fondest attachment to them.

Much of what hath been already said may be applied to the other vain Opinion before-mentioned, that the best and only necessary Instruction is to be attained merely by Conversation with the World, and a Knowledge of Mankind ; which though it may differ in Appearance from that already considered, is attended with the same pernicious Effects--For can we reasonably hope for such a Degree of Fortitude and habitual Prudence in young Persons, without the Aid of virtuous and religious Principles, as is necessary to enable them to resist those dangerous Temptations which surround them at their first Introduction into Life ? Will Experience justify such Expectations ? On the contrary ; is not this precisely the Time when they stand in most Need of well-formed Principles to guard them against the Contagion of bad Examples, and of sound Judgement to distinguish what are the Objects of real Improvement ?

No one will deny that much may be obtained from the Conversation of Men of Sense and Experience ; nor is there a more desirable

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Qualification than a Knowledge of the World, in the genuine and right Sense of the Word. But then previous Instruction is necessary to prepare and to enable young Men to reap the Benefits of it.---But without such Preparation, let us consider for a Moment what are in general the Opportunities of Improvement which this Conversation with the World is likely to afford, and what the Knowledge and Experience which will probably be gained by it.

Is the general Practice of the World such, as, in the Estimation of a thinking Man, entitles it to be considered as a School of Virtue? Is the Conversation usually to be met with there, such as tends to Improvement or useful Instruction?

This cannot be asserted with any Truth. Whilst we see the Vices that are daily and openly practised without check or controul---Nay, even made reputable; or at least stript of their natural Deformity; by the Influence of Fashion.

Are those Scenes of Trifling and Effeminacy, of Luxury and Extravagance, which seem in a Manner to constitute the Business of Life, and which are the common Topics of Conversation,----are these likely to contribute to manly and rational Pursuits?---Is the Youth, who is unprincipled in Religion,

lest he should imbibe Prejudices, likely to imbibe no Prejudices at all against it, amidst that Profaneness and Immorality, that Contempt of Religion, and even Zeal for Infidelity, which are so much the Character, and the Reproach of the present Times?

What hath been said may be sufficient to shew the Futility of the Objections to early Instruction, and to establish the Necessity of it. I proceed therefore to consider it in it's progressive State, from Childhood to Youth, and from Youth to Manhood.

The Pursuits or Professions which Persons are destined for at the early Season of Youth, are so many and so various, that it is impossible to consider them distinctly, or to lay down Rules for the Instruction of each particular Rank--- In the Prosecution of the Subject, therefore, I trust I may be excused if I pass over those who are not intended for the Pursuit of Literature, or for the more refined and polite Stations of Life.---Such must receive all the Instruction they are capable of from their respective Masters or Pastors --- I shall in a great Measure confine myself to such as pass into the World through a Course of Academical Education.---- Nor should I have dwelt so long on the preceding Subject (which hath often been discussed by much
more

more able Hands): But, besides the general great Importance of it, it will be found to have a particular Influence on the Character and Utility of these Seminaries of Learning; which are frequently most unjustly condemned for Faults, not their own, but imported into them; being the natural Growth of Minds unprincipled in their Infant Years with Religious Instruction, or already tainted with the evil Manners and Maxims of the World in which they have been brought up.

At an Age when Reason is arrived at such a Degree of Maturity, that the Mind begins to open and enlarge it's Views, and to relish the Pleasures of Knowledge;--- If at this Season a Youth who hath been trained up well in the Paths of Religion, and furnished with Learning suitable to his Time of Life, shall approach the Fountains of Knowledge, with a Thirst after Improvement, and an earnest Desire of drinking deeply of the Rivers of Science which flow around him on every Side---He will find fresh Gratifications from every Stream, with the Assistance of the ablest Guides to conduct him to their Sources---His Duty will be his highest Pleasure---He will be diligent in attending the public Worship of his God, whilst his Religion

gion hath taught him the important Virtues of Humility, Industry, Temperance, and Frugality---And academical, as well as moral Duties, will be duly observed, for Conscience Sake.

A Youth thus disposed ; amidst such Assistance of every Kind to cultivate his Mind, will feel the most solid Pleasures---Such as he will ever reflect upon with the highest Satisfaction, and in advanced Years will look back on this Period as the happiest Part of his Life---He will bid fair to do Honour to himself, his Instructors, and to his Country, in whatever Station of Life he is placed.

But, on the other Hand, suppose a Youth to come hither who hath wanted previous good Instruction ; the Case will too probably be the very Reverse.---It hath before been observed, that, where the first Elements of Knowledge are wanting, there will be great Difficulties in making any considerable Progress. All serious Pursuits will therefore be probably in this Case given up, and the young Man will grow idle and useless from mere Despair.---Hence arise the strongest Temptations to Vice or Folly, to relieve his Thoughts and fill up the vacant Time, which hangs heavy on his Hands, for Want of
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having formed any Taste for rational and manly Employment.

In the mean time, as he has no settled religious Principles, and is under no Restraint, except what the salutary Laws of the Place lay upon him, Regularity will be painful, the Service of God irksome: He may become offensive to Society, be busied in seducing others, and bringing hasty Ruin on himself.

It is true, that if the Disposition be not entirely bad, there will always be Hopes of Correction and Reformation in such a Place as this; and in Fact this is a Case which very often happens, as we know by Experience.--Amidst the various Branches of Science which flourish here, some may happily be found which may engage his Attention. Much may be gleaned from rational Conversation, amongst valuable Acquaintance; which may be naturally expected here.---Good Admonition will never be wanting; and, above all, from being accustomed to Order and Regularity, and especially to a constant Attendance on Public Worship, He may insensibly catch an holy Flame, which may burn and brighten through his Life and Conversation.--And I doubt not there are Multitudes, who have been heretofore of this Class, who are now praising God for that
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Sense of Duty; and those invaluable Blessings which they have received in the Course of their Education here.

Yet still a heavy Burthen will be laid on the Governors, as well as the Instructors of Youth, arising from the Neglect of better Instruction and Discipline in early Life.

A heavy Charge, for Instance, hath been brought against the two Universities, on account of the extravagant Expences of their Youth: And it must be confessed, that, compared with Times of more Simplicity, they are necessarily encreased; for which many Reasons may be assigned, too obvious to be enumerated.---But I am persuaded that those which are most enormous, may in general be accounted for from the imprudent Indulgences and Irregularities which have taken Place before Admission.

Supposing a Youth to have been brought up amidst the Magnificence and Luxury of high Life, unaccustomed to Restraint or Controul; he will, too probably, as far as his Influence goes, endeavour to introduce them into these Seats of Simplicity and Discipline. Hence arise Ostentation, and Endeavours to vie with each other in Luxury and Extravagance. To prevent this Evil will require the utmost Vigilance and Attention of the
Magistrate,

Magistrate, as well in enacting salutary Laws as in the putting them duly in Execution. Nor should the Youth, whose Rank and Fortune may enable him to support an expensive Mode of Living, be on that Account indulged with the least Shadow of Exemption from these legal Restraints, since much is to be dreaded from the Influence of Example: Men in general, and young Men in particular, are naturally disposed to imitate their Superiors; so that whatever Degree of Profuseness is countenanced or connived at in the higher Ranks, will most certainly descend to the lower, and there will be no Possibility of stopping the Progress of the Evil.

It is however but common Justice to observe, that this Mischief is by no Means so general as some would represent it, or as at first Sight it may appear. There are and always have been the greatest Number amongst all Ranks, not excepting the highest, who conform to that frugal Simplicity, that decent Order and Regularity of Behaviour; that honest and peaceful Pursuit after Knowledge, which are the genuine, the brightest Ornaments of an Academical Character.

Another bad Consequence will be frequently found to proceed from the same Cause. When young Men value themselves on their

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superior Knowledge of the World, they are too apt to think themselves above all other Direction. Modesty and Diffidence, which ought to be their inseparable Companions, are no more. Vanity and Confidence will make them think themselves wiser than their Teachers, whose Instructions will therefore be despised ; a pert Forwardness will be introduced, which will make them suppose themselves all-knowing, and fully qualified to converse on Topics which they have had no Opportunity of understanding, and to maintain Opinions which they are incapable of judging of. When we see a young Man thus *wise in his own Conceit*, we may safely pronounce that there are *more Hopes of a Fool than of him*.

Again ; in an Age of Licence and Diffipation, those who have not known Restraint in early Life, will too probably be impatient of those salutary Regulations which the Laws of these Societies have wisely prescribed. Hence every Restriction, however liberal and reasonable in itself, will be deemed a Grievance, necessary Subordination intolerable ; and every Exertion of Duty, in those who have the Rule over Youth, will be branded with the hard Names of Pride or undue Severity. The solemn Engagements made to Obedience will be
for-

forgotten ; Resistance will be made to lawful Authority, and 'tis well if those who are invested with it escape without Rudeness and Insult.

Once more : there are Numbers in the World, who, at the Bottom, are Friends to Religion and Virtue, and intend, one Day or other, seriously to practise them, but who, from a Variety of Circumstances, have learnt grossly to deceive themselves, and think all is well if they barely keep themselves within the Bounds of Decency, tho' their whole Time is spent in seeking Amusements, innocent perhaps in themselves, when moderately used, but pernicious in Excess ; as Life by this Means passes away in a Circle of Pleasure and Dissipation. Now supposing a young Man educated amidst these Scenes, he may perhaps bring with him no bad Principles or actual Vices ; but is it probable that he will attend to serious Matters ? Is it not more likely that his Mind will be intent on Trifles ? that he will perpetually be seeking for a Variety of Objects to divert him ? In this Case the Benefit of Education will be lost upon him.--- The best that can be expected from him is an innocent Worthlessness (if indeed Worthlessness can be with Propriety called innocent)-- It will require much Pains to cure such an

Habit of Idleness as this, or to prevail on a young Man to make Use of serious Application to Business, and to convince him of the Folly, Sin, and Danger of mis-spending his Time, at a Season of Life the most critical and important to him.

These are some of those Difficulties which are added to the Burthen of those who have the Care of Youth, arising from the Manners and Complexion of the Times. Many more might easily be added; but it is Time to observe, that this Prospect should be so far from discouraging them from discharging their Trust, that it ought to animate their Zeal, and excite them to redouble their Diligence and Attention to a rational and manly Discipline. The Times indeed make it necessary that the Manner of exercising it should be somewhat varied: but, though it may be inconvenient to adopt in all Points the Simplicity of the ancient Plan, yet it is the Mode only which should be relaxed; whilst the essential Parts of it should, if possible, be more strictly attended to than ever; and, to the utmost Vigilance and Activity, must be joined the greatest Prudence and Discretion. Amidst such a Variety of Dispositions and Manners which are imported from the World, different Methods seem necessary for the Correction or Reformation.

Reformation of different Individuals : their Tempers should be studied, the Bent of their Inclinations and former Pursuits must, if possible, be discovered, in order to guard them most effectually against those Faults that are most likely to beset them. The milder Arts of Persuasion must be applied ; and good Manners and Address will often be found as effectual as Laws themselves. A noble Weight will be added to the Authority of an Instructor, if by an affectionate Regard to those committed to his Care, and a constant Attention to their real Interest, he shall be able not only to make them obey him as their Superior, but to reverence him as their Friend, with whom they may with Confidence intrust every Secret of their Hearts. This may be done very consistently, with the most religious Enforcement of the Laws, which must never be neglected ; and in the Execution of them there should be Zeal without Vehemence or Passion ; Vigilance and Activity without the Ostentation of Power ; Spirit and Firmness without Roughness and Austerity ; every Degree of Affability that extends not towards Meanness, or such Familiarity as must be the Parent of Contempt : Superiority must also be maintained, and Subordination carefully

fully enforced, without the Appearance of Haughtiness or Pride. Above all, the great outlines of Duty must be steadily insisted upon, a punctual Attendance on Divine Worship, a regular Appearance at the stated Hours of Meals, a constant Attention to Literary Pursuits, and to the Employment and Business of of the Place.

There is another Species of Instruction, which as it nearly concerns these Seats of Learning, must not be wholly omitted here, though it need not be treated of at large : I mean that which many of us are already engaged in, or most are intended for, as Pastors and Teachers of God's Word.--I scarcely need say that all such will find great Difficulties in the Discharge of their sacred Office, from the Want of Christian Knowledge being early instilled into the Individuals of their respective Congregations. They will not only have habitual Vices to contend with, but in some Ranks various new and wild Opinions to combat, which are founded on Ignorance, and which Confidence will give Weight and Importance to.

From all which, a general Neglect of Religious and Moral Duties may too probably be expected ; and whilst Recollection may produce Despair in some, others will throw themselves

selves into the Arms of those, who, without any Pretension to Knowledge, or the least previous Qualification, have vainly assumed to themselves the Office of Teachers and Preachers of God's Word; especially of those who seem to maintain that the greatest Immoralities, and the lowest Depths of Vice, are the surest Means of obtaining a true and saving Faith.

It will become, no Doubt, more especially our Duty to exert our utmost Diligence in sowing the Seeds of Christian Knowledge in tender Minds, where we may; and to be instant, in Season and out of Season, in endeavouring to convert those who are fallen into Error, and preserving our Flocks from Contagion, by a punctual Discharge of every Branch of the ministerial Office. It is needless, however, to enlarge on this Subject before an Audience where there are so many distinguished for their Knowledge and Integrity in this Respect, and where all have the best Opportunity of qualifying themselves for the sacred Office.

I shall conclude with barely mentioning the inestimable Benefits which this Kingdom hath received from this Seat of Learning and her Sister University.----To say nothing of those bright Ornaments which have sprung from them,

them, and have at all Times graced, and still
 continue to grace, the highest Departments in
 the State.--We have stood for Ages the great
 Bulwark of the Protestant Cause, of Order,
 Decency, and Uniformity. Every Branch of
 Learning hath here received the highest Im-
 provement; nor is there one Art or Science
 in which our Members have not shone with
 distinguished Lustre. A Light hath been dif-
 fused from hence, which hath enlightened not
 only our own Country, but every Part of the
 World, where Virtue and true Literature have
 been held in any Esteem.---It must not be
 omitted too, that our Establishment hath not
 only been a main Support of the Church, but in
 Consequence thereof, and the sound Principles
 here inculcated, Civil Government hath re-
 ceived the most solid Advantages. We cannot
 but reflect with Pleasure on many illustrious In-
 stances of the Attachment of our Predecessors
 to the excellent Constitution of our Country.
 When Monarchy fell a Prey to Religious
 Phrenzy, and a Love of Liberty degenerated
 into the Fury of Licentiousness, with what
 Chearfulness did they sacrifice their All in it's
 Defence! And when Tyranny lifted up her
 Head, with what Steadiness and Resolution
 did they stand forth against Oppression, in
 Defence of constitutional Liberty and true
 Reli-

Religion! And may I have Leave to add, that when in later Times jealous Fears for the Cause of Liberty produced a Licentiousness which seemed to threaten Anarchy and Confusion, the Voice of Faction was not heard in our Streets. All wore the Face of Peacefulness and Quietness; loyal upon Principle to our most excellent Prince, disinterestedly and firmly attached to his Person and Government.

Whilst we reflect on the distinguished Lustre of those who have gone before us; whilst we breathe the same Air, and tread the same Ground, where so many bright Patterns of Learning and Piety have before distinguished themselves: This cannot but be the strongest Incitement to us to exert our Abilities to the utmost, in profiting by those glorious Opportunities of Instruction which are here so liberally afforded us: that we too may have our Share in supporting the Credit and doing Honour to the Place of our Education. By doing this we shall most effectually answer the Ends of our Institution, and render the best Service to our Country; for so long as these Fountains shall continue to flow, as they have hitherto done, pure and unpolluted, good Men will still have some comfortable Hopes, notwithstanding the Depravity of the Times. True Religion and Morality can never be wholly

extinguished, whilst these Seats continue to flourish and support them, and Learning will still be the Glory of our Land. We have every Motive to incite us to persevere in exerting our selves in so glorious a Cause.---The late Celebrity hath not only done Credit to our Discipline, and singular Honour to the Behaviour of our Youth, but hath also given us the pleasing Satisfaction of knowing from Experience, that our Friends are very numerous as well as respectable.

Let us earnestly beseech Almighty God, that these Seminaries may continue to the latest Ages to pour forth their Benefits on this Church and Nation. OH PRAY FOR THE PEACE OF THIS OUR JERUSALEM! THEY SHALL PROSPER THAT LOVE THEE. PEACE BE WITHIN THY WALLS, AND PLENTEOUSNESS WITHIN THY PALACES; FOR MY BRETHREN AND COMPANIONS SAKE I WILL WISH THEE PROSPERITY; YEA, BECAUSE OF THE LORD OUR GOD I WILL SEEK TO DO THEE GOOD.

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F I N I S.

Published by the same Author,

T*HE Use and Extent of Reason in Matters of Religion.*
A Sermon preached before the University of Oxford,
at St. Mary's, on Tuesday in Whitsun Week, June 8,
1756.

*The Difficulties and due Discharge of the Ministerial Office
in the present Age.* A Sermon preached before the Univer-
sity of Oxford, at St. Mary's, on Sunday, November 27,
1757.

The Evils arising from misapplied Curiosity. A Sermon
preached before the University of Oxford, at St. Mary's,
on Sunday, March 9, 1760.

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